

# St. Anthony's Messenger.

ORGAN OF THE THIRD ORDER OF ST. FRANCIS

AND DEVOTED TO

THE INTERESTS OF THE HOLY FAMILY ASSOCIATION.

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(For St. Anthony's Messenger.)

## *The Annunciation.*

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Alone she kneels, in raptured bliss,  
With God in heart and thought,—  
She asks no other joy than this,—  
To her the world is nought—  
And, in the silence of the night,  
Alfar from earthly fears,  
She sees a wondrous vision bright,  
And Gabriel's voice she hears !

His words : "Hail, Mary, full of grace,"  
Upon the stillness sound,  
And hallowed grows this sacred place  
Where Mary's heart is bound  
Forevermore unto her Lord,  
Whose lowly Handmaid she  
Becomes by virtue of the Word  
Who deigns her Son to be !

—Amadeus, O. S. F.

## The Tertiaries' Corner.

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Tertiaries will never take an oath except in case of necessity.

Let them never use vile language nor utter scurrilous jests. (Rule II., §10.)



**N**o oath is asking God to witness the truth of an assertion or the sincerity of a promise. When reverently and reasonably taken, an oath is lawful to emphasize sincerity and truth. But when taken without reason or necessity, it is a vain use of God's Holy Name and highly offensive to Him.

The Rule of the Third Order does not forbid the taking of an oath when it is necessary or useful, demanded by the glory of God, our own or our neighbor's good. But it forbids the taking of vain and unnecessary oaths, which are sinful and most detestable in the sight of Almighty God. Alas! how frequent is this offense against the Second Commandment! How often do we not hear profane swearing, the calling upon God to witness the truth of every second word uttered! It betrays in a man a very weak sense of his own honesty when he cannot let his words stand for themselves. It betokens a blasphemous disrespect for God Himself, represented by that name which is made a convenient tool to further every mean and vulgar end. It is, indeed, criminal and degrading, and the guilt thereby incurred cannot be palliated by the plea of habit. A sin is not the less a sin because it is one of a great many. Vice is criminal. The victim of a vice can be considered less guilty only on condition of seriously combating that vice. Failing in this, he must bear the full burden of his guilt.

Since it is their special duty to give a good example to their neighbors by words as well as deeds, Tertiaries will carefully abstain from needless oaths, and also from vile or indecent language, and scurrilous jests or vulgar jokes. Good breeding does not countenance such things, and piety, which ought to be the essence of good breeding, detests them; for they show a lack of self-respect, and of respect for others, too, and are grievous insults to Our Lord, especially when His Holy Name is taken to witness without judgment or discretion.

A good Tertiary will also carefully avoid speaking in a pretentious or authoritative manner, especially on matters of devotion. St. Francis de Sales admonishes "Philothea" thus: "Speak always reverently and devoutly, not with a purpose to appear learned and sufficient, but with a spirit of mildness, charity, humility, distilling, as much as you may, the delicious honey of devotion and holy things, drop by drop, into the ears sometimes of one, sometimes of another; praying to God in the

secret of your heart that it would please Him to make this heavenly dew pass into the hearts of those that hear you."

"Beware, furthermore, you utter not an unseemly word; for although it proceed not from you with an ill intention, yet they that hear it, may interpret it otherwise. And though we think no evil, yet the devil thinks enough, and oftentimes secretly makes use of these wicked words to wound some poor heart. As for jesting words which are spoken by one to another with a modest and innocent mirth, they belong to good conversation; only we must take heed of passing from this honest mirth to scoffing; for scoffing causes laughter in scorn and contempt of our neighbor; but mirth and drollery provoke laughter by an innocent liberty, confidence, and familiar freedom, joined to the wittiness of some conceit."

Let every Tertiary, therefore, adopt as an inviolable rule, the resolution never to make use of an oath unless compelled by necessity. Let their speech be "yea, yea," "nay, nay," as Christ says. Let them not be over-anxious as to whether their words are believed or not. They will be accepted and credited without an oath, if they prove their love for truth and justice. Above all, however, let them scrupulously avoid all obscene and foolish talk, vulgar jests and scurrility, as becometh Saints and children of their Seraphic Father.



### **Showing Willingness at Home.**

Love shows itself in our willingness to do little or big things that will please our loved ones. A man may not care for violets, but he shows his love for his wife if he will for her sake go down on his knees in the grass and gather a bunch just for her. He may not care to go to church, but if his wife and children want him to go, he could show his love for them by going with them. He may think that they ought to know he loves them dearly, because every day of his life he is working for them. But his love is not all that it might be until it leads him to do the things that are especially pleasing to his family. Numerous cares, deep thought, an absorbing life work, a crowded day, free no man from the duty of showing his love at home in ways which are wholly of his wife's or his children's choosing. The man who complains of the useless demands his family makes upon him had better right-about-face and ask himself how much he is doing to make such loving claims seem no longer like demands.

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—WE SHOULD bless and thank God when we find an occasion to suffer something in the exercise of charity.—*St. Vincent de Paul.*

(For ST. ANTHONY'S MESSENGER.)

## Franciscans in the Wilds and Wastes of the Navajo Country.

(By Rev. L. O., O. F. M.)

- 96.) Zuñi, continued.—General council of the Zuñis in the plaza.—Fr. Juillard's speech.—The village interpreter.—Alleged decision of the Zuñis.—Ernest and Nina.—The Fathers leave in disgust.—Suspicions.—Fr. Anselm Weber's trip to Zuñi.—Misrepresentations.—Fr. Anselm obtains letters from the Commissioner of Indian Affairs.—The Commissioner approves of missionary work among the Indians in general, and among the Zuñis in particular.—At Zuñi again.—The Lieutenant-Governor's explanations.—The Zuñis willing in the first council, also in the beginning of the second.—Cantina's speech.—The woman in the case.—Ernest and Nina bring a message.—The message of the female ethnologist.—Stir in the council.—Lorenzo Chaves announces a bogus decision of the council.—Ernest and Nina support him.—A "unanimous" decision.



THE next morning the general council of all the Zuñis was called, and convened in the plaza, or public square of the pueblo. Rev. Fr. Juillard repeated what he had said on the previous evening regarding the willingness of the Franciscan Fathers to reassume the charge of the mission, the instructing and baptizing of their children, the keeping of divine services, the obligation of their doing their duty as Catholics, etc. After this discourse, the Zuñis entered upon a lengthy and at times very animated discussion among themselves, in which the village interpreter, Lorenzo Chaves, a brother to the governor, took an active part. When the Fathers, after some time, asked him to let them know the drift of the discussion, he gave them but short and evasive answers, and finally announced to them that the Zuñis had decided against the reopening of the mission; they had a religion of their own, with which they were well satisfied, and did not wish another on top of it.

This unexpected announcement took them with great surprise, since it evinced a total change of sentiments from those expressed the day previous. Beside Lorenzo Chaves there were two more Zunis present who understood English—Ernest and Nina—and these corroborated the statements of the village interpreter. Disgusted with the turn that things had taken, Fr. Juillard told them that, in case they reconsider the question and change their mind, they knew that his residence was at Gallup, New Mexico, where they could find him, and left the pueblo.

As nobody, not even an Indian, changes his mind over night without some reason, this sudden change of opinion looked rather suspicious, and Fr. Anselm Weber, O. F. M., made another trip to Zuñi to find out, if possible, what influences had been brought to bear upon the Zuñis to cause such a change of heart. Upon inquiring, he found that the whole matter had been represented to the assembled Zuñis, especially by the interpreters, as though it were against the wish of the government that the Franciscan Fathers should have a mission at Zuñi, and give instructions at the government school. Fr. Anselm then obtained, through the good offices of Father Ketcham, Director of the Bureau of Catholic Indian Missions, two letters from the Hon. Commissioner of Indian Affairs, Mr. Francis E. Leupp, one of which granted permission to give religious instruction in the government school, the other welcomed and encouraged religious work among the Indians in general, approved of the desires and the efforts which were being made to inaugurate and organize such work among the Zuñis, provided the Zuñis were willing to co-operate, and concluded by stating his position in the matter as follows: "I shall, of course, tolerate no unwarranted opposition on the part of any government official to the ascertaining of their wishes in the matter."

Armed with these letters, Fr. Anselm returned to Zuñi, where he learned the following facts from one of the lieutenant governors, who had been present at both councils: The Zuñis assembled in the first council were in favor of the re-establishment of the mission among them by the Franciscans, also in the beginning of the second council, held the following day in the plaza of the pueblo. They said they were Catholics, but their children had not been baptized for some years and were growing up like burros. They wanted to know of the Fathers what they intended to do, etc. Nothing of all this had been interpreted to them. But presently a certain Zuñi by the name of Cantina, who was occasionally employed by a certain lady ethnologist, who had spent many years at Zuñi in studying and committing to writing their mythology, their ceremonies, dances, customs, etc., spoke up in the council and warned them, in the name of his patroness, not to accept the Fathers as missionaries; if they came there they would create disturbance and strife by interfering with their dances, ceremonies, etc.

Of course, Cantina's speech had its influence upon the rest of his fellow-tribesmen, and evoked a spirited discussion. While this discussion was going on, Ernest and Nina, both of whom speak English well, and are among the favorites of the said lady ethnologist, came to the council and told the Zuñis that they had been sent by the same ethnological lady to warn them and to tell them to be very careful of

what they do or say. By no means should they permit the padres to establish a mission among them; if they heeded not her warning, and allowed the missionaries to come in among them, they would interfere with their customs, their ceremonies, dances, religious rites, etc.; things would finally come to such a pass that they (the Indians) would have to keep these ceremonies on the mountains and in deep hidden ravines, as the other pueblos, who accepted Catholic missionaries, were forced to do; wherever Catholic priests came in among the Indians, trouble always followed in their wake, as she well knew from her own experience. If they wanted to bury their dead in the Campo Santo (blessed cemetery) they would have to pay for it; if they wanted to have their children baptized, they would first have to pay for it; the first fruits of their fields and the tenth part of their crops they would have to give to the missionaries; if they did not come to Mass on Sundays, they would be whipped into church, even when away in their distant fields.

This message, naturally, created a sensational stir among the emotional and easily influenced Zuñis, who at once took it up and discussed it with much oratorical heat and fervor. Nothing of all this had been interpreted to the Fathers. While they were still in the midst of their discussion, and before they had arrived at any definite decision, the interpreter, Lorenzo Chaves, announced to the patiently waiting Fathers that the Zuñis had unanimously decreed that they did not wish a Catholic mission in their village; that they had a religion of their own and did not wish for another. Ernest and Nina gave their fullest support to this statement. It certainly was the "unanimous" decision of Ernest, Nina, Lorenzo Chaves, his brother the governor of Zuñi, and a few others who stood under the influence of the female ethnologist.

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### Real Courtesy

Real courtesy is not a mere outside polish, a mask assumed for a purpose, but is a product, a manifestation of the true feelings of the human heart. Hence Christian courtesy can neither flourish nor live when surrounded by the rank weeds of coarse and animal passions which debase the mind and body. They must be rooted out. The tendency to selfishness, to haughty, hard-hearted treatment must be destroyed. The higher our personal character and position, the greater our gifts and privileges, the more unworthy and glaring is this want of gentleness and consideration for others.

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—THERE is nothing more certain, nothing more agreeable, nothing richer than a good conscience.—*B. Bartholomew.*

(FOR ST. ANTHONY'S MESSENGER.)

## The Venerable Fr. Antonio Margil, O. F. M.

(By ESPERANZA.)

VII. APPOINTED GUARDIAN OF THE APOSTOLIC COLLEGE OF OUR LADY OF GUADALUPE, NEAR ZACATÉCAS.—PRACTICES WHAT HE PREACHES.—A MISSIONARY OF THE OLD, APOSTOLIC SCHOOL.—ENCOUNTERS MANY OBSTACLES IN STRIVING TO MAKE BETTER CHRISTIANS OF HIS PEOPLE.—A GREAT SCANDAL REMOVED.

Y order of the King of Spain, issued in 1704, the little convent of Our Lady of Guadalupe, near Zacatécas, was set apart and raised to the rank of an Apostolic College for the education of Franciscan missionaries, whose principal object should be the preaching of the Gospel to the Indians. The office of guardian for such an institute called for a man who was not only an exemplary religious and imbued with the spirit of the Apostles, but one who had already proved himself an expert in Indian mission work. The Commissary-General accordingly named Fr. Antonio Margil. When the good Father received his appointment, on July 25, 1706, while preaching to the Indians of Talamanca, six hundred leagues distant, he at once set out for Zacatécas, and reached his destination on January 7, 1707. He immediately took the keys of the house to Our Lady of Guadalupe, and begged her as queen and mistress to govern and direct all. In a letter, which he wrote twelve years later to the Guardian of the College of Querétaro, Fr. Antonio describes the result as follows: "To me everything fares well, for I have not been and cannot be guardian or superior; but every night, like a little servant, I acknowledge my faults in the name of the whole community, and I offer the keys of the whole cloister, and the hearts of the inmates, to Jesus and to Mary most holy, and then I go to sleep without anxiety. Jesus and Mary being guardians, and Your Reverence the servant of all, or rather a mere nothing, Jesus and Mary will be everything, and the College of the Holy Cross will be fortunate."

Guided by this conception of his office, all the exhortations, which he addressed to the Religious on the various occasions prescribed by the Rule, had in view submission to the Divine Will as expressed in the obligations of the state of life to which the friars had been chosen. He could in truth say, "What you see me doing, do it likewise," for he practiced what he preached.

It would be edifying to read the various practices of humility and other virtues as observed by the good religious in charge of the servant

of God from morning till night, and at the midnight hours in choir; but the writer of this might make an undigestible jumble of it in the attempt to reduce it all to a few pages. We can only dwell upon the missionary phase of Fr. Antonio's remarkable life, and must even cut that short; for the venerable man in every particular excelled ordinary preachers as does the moon outshine the stars. He was a missionary of the old, apostolic school, and therefore produced wonderful results. Ever anxious for the divine interests, Fr. Antonio and his companions were simply restless in their missionary efforts, and for God's sake made nothing of consequent hardships or sufferings. One thought especially urged Fr. Antonio to employ the time granted him for such work. It was this: "If God would permit the saints, who enjoy well-deserved glory in heaven, to return to this world in order to labor and suffer for His sake, how eagerly would they do so! how unceasingly would they work! how cheerfully would they suffer! how worse than foolish must we then be if we throw away opportunities for which God's saints would leave the glory of heaven itself?"

In striving to draw the people to an ardent and reasonable service of their Creator, Fr. Antonio encountered obstacles innumerable. People steeped in vice and proportionately ignorant of divine truths, as is frequently the case, do not readily abandon sinful habits. The evil spirit, moreover, at every extra effort of a servant of God, will oppose extra exertions of his own, and often succeeds in creating a veritable hatred for the most charitable missionary in the hearts of the guilty. In Mexico, at Fr. Margil's time, in addition to dense ignorance, there were many stumbling blocks thrown in the way of conversion, and many side attractions existed that prevented the words and example of even a Saint from having effect. The venerable man, however, with the help of God, proved equal to the occasions.

In a certain city crowds of people were accustomed to gather at the river under the pretext of diversion and relaxation, which is the stale argument used to defend even the worst disorders. On the edge of the stream stood a house surrounded by a shady grove. Here on holidays many young people would bathe entirely devoid of clothing as they were of shame. They, moreover, disported themselves in a manner so indecent and execrable that modesty forbids even naming it. Instead of repelling the people, it was just this wicked scene that attracted crowds of inhabitants, and the authorities winked at the "costumbre," as they would call it, as though custom justifies wickedness.

Lamenting the disastrous effects in the souls of the people, Fr. Antonio sought to remove the scandal. Words were of no avail. His

indignation would be termed indiscreet zeal and want of respect for civil authorities. In this manner the patrons of iniquity love to meet the exhortations of the virtuous. It merely proves that they possess little religion and as little morality as well. The grieved missionary now had recourse to Almighty God. Going out to the place of sin, he planted the crucifix on the edge of the stream, and exclaimed: "Lord, permit that this house in which Thou art insulted be destroyed by the waves; these trees, which furnish shade to the wicked, let them wither, as a warning to those that treat Thee with such dishonor." Then making an act of contrition, he retired, tears streaming from his sorrowful eyes. Almighty God heard the prayer of His servant. Inasmuch as the river had been the incentive to the shameless amusement, it had to serve as an instrument of destruction to it in the hands of Divine Justice. A few days later, in the middle of the night, the stream rose, overflowed its banks, undermined the foundation of the house so that it collapsed, and washed the remnants away. Only a deep hole told where the building had stood. The trees, too, withered and decayed, and thus there was an end to the occasion of ruin for many souls.

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### **Worthy Consummation.**

To so live that to die is gain and to be conscious that it is a gain, to be glad of the exchange of an earthly for a spiritual body and to fall asleep in the certainty of waking in a higher and a nobler life is to grasp the consummation so devoutly to be wished and to reach the ideal which God places within the reach of honesty, truth and fidelity.

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### **Beauty of Soul.**

When you take notice of your physical attractions, examine your soul at the same time and expel from it every vain thought as you would a foe to your beauty. If you are fortunate enough to have beautiful features and a rose leaf complexion, rear them as you would possessions that can soon lose their charm unless their possessor has a gentle soul. A pretty face that tells of self-conceit is far less desirable than a plain face that evinces a happy, generous disposition. Self-conceit is an intolerable trait and one that takes all the charm out of men's character, while a gracious humility shows superiority of mind and genuine worth. We are told that "humility is the dignity of dignities," and certainly no other virtue can impart a more desirable charm. Women who make butterflies out of themselves by airing their vanity, prove themselves to be of little worth when the test time comes.



## Pious Union in Honor ..of the.. Holy Ghost

"We earnestly desire that piety may increase and be inflamed towards the Holy Ghost to whom especially all of us owe the grace of following the paths of truth and virtue." POPE LEO XIII, *Encyclical, May 9, 1897.*



### A New Series of Short Instructions.

(By Rev. Fr. J. M. FINIGAN, O. S. F. C.)

#### III. I Love Thee, Holy Ghost.

Divine Spirit of Truth, teach me to know Thee!  
Divine Spirit of Love, urge me to love Thee!



LOVE is an impulse of the heart, which tends towards the object proposed to its affections, and inclines it to seek delight therein. Now, the love of God consists in *affective* love and *effective* love. The former shows itself in the various affections of the will whereby we bend towards God, and take delight in Him, our first Beginning and our last end; in Him, Who is the Source and Fountain of all Beauty, all Truth and all Good. But *effective* love consists in doing all that God has declared He requires of us, such, for example, as keeping His holy commandments, observing the precepts of His Holy Church, and fulfilling the obligations of our state in life.

As the Holy Ghost is God, together with the Father and the Son, we are to love Him always and everywhere in union with Him—"With our whole heart, with our whole soul, and with our whole mind." (Matt. xxii, 10.) "The altars of God are our hearts," says St. Gregory, "where He desires that the fire of divine love should always be burning; and therefore the Eternal Father, not satisfied with giving us His Eternal Son, would also give us the Holy Ghost that He might dwell in our souls, and keep them constantly on fire with His love."

Let us be sincere in our daily prayer to the Holy Ghost, and He will assist us to regulate our Faith by His doctrine—our Hope by His promises—our fear by His threats, and our Love by His commandments and the counsels He has given us, as to prefer His friendship to every other thing, even to our very life.

The Holy Ghost will help us to love God with "our whole soul" by enabling us to employ our memory, understanding and will in glorifying, praising and blessing Him, and by referring everything we say, do and suffer to His honor and glory.

Moreover, He will help us to turn our thoughts towards Him and consider Him as our Divine Guest, our Paraclete, that is, Comforter,

and our Sanctifier; He will help us to reflect and meditate upon all He has done for us—in a word, He will assist us in walking in God's Presence and help us to run in the way of perfection.

Knowing that of ourselves we can do nothing, but that in the power of His holy Spirit we can do all things—Jesus Christ promised to send Him. He has come to us at our Baptism and bestowed upon us Faith, Hope and Charity. Let us therefore by true devotion to Him try always to correspond with His grace and holy inspirations, and we shall indeed love God “with our whole heart, with our whole soul and with our whole mind.” Have you, dear reader, devotion to the Holy Ghost?

N. B.—To become a member of the “Pious Union,” send stamped envelope with your address thereon, to the Rev. Fr. Superior, O. M. Cap., St. Anthony’s Mission, Mendocino, Cal.



### **The Sons of St. Francis in the Holy Land.**

Incited by a deep love of God and urged on by the desire to save immortal souls, St. Francis directed his course to the confines of the Mohammedans, determined, if possible, to win the Turks, but particularly the Sultan, to the fold of Christ. From those primitive days of Franciscan missionary work until the present day, his Order has followed the holy founder’s footsteps, endeavoring to sow the seeds of Christianity into the hearts of those who profess the religion of Mohammed.

From the thirteenth century until the present day the Franciscans have also guarded the holy places in Palestine, and thus made it possible for the Christian world to visit the shrines and to pray at those sacred spots which were sanctified by the personal presence of the God-Man Jesus Christ. They have succeeded in doing this, despite the caluminous attacks made against them by hostile adversaries and the brutal onslaughts resorted to by fanatic rabbles. They were not only antagonized by word and writings, but more than once also very cruelly attacked with club and sword, whereby a number of the custodians of the holy places were made to lay down their lives for the Christian cause.

It is said that more than six thousand Franciscans in this way became martyrs for Christ’s sake. Some of them were directly slaughtered by the barbarous Turks, while others succumbed to the mortal sting of the pest. Among these about two thousand earned for themselves the crown of glory by suffering the most cruel torments and tortures.

The Custody of the Holy Land counts now more than five hundred

members, whose duties it is, as of yore, to preserve the sanctuaries of Christ's sufferings, to instruct both Christian and Mussulman, to attend to the needs of travelers, to succor the poor and suffering. They live by the labors of their hands and the alms that are given them by the faithful, who come thither from the various parts of the world.—(From "Les Freres Mineurs a Quebec," par le P. Odoric M. Jouve, O. F. M., translated by H. T.)

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### **Our Blessed Mother.**

It is said that the people of Italy have become more beautiful simply from visual contact with the works of art, which cover the whole land. If the lifeless canvas and the cold marble thus affect the physical being of those who gaze on the artists' creations, what will not the contemplation of the Immaculate Mother of God accomplish in the souls of her children!

Pure and spotless from the first moment of her existence, in her are to be seen in their perfection, piety, self-denial, purity, heroic charity, and all the other virtues which should grace the Christian's life. How eloquently does the great Saint Ambrose speak of this "Mirror of Justice."

"Let the life of the Blessed Mary be ever present to you, in which, as in a mirror, the beauty of chastity, and form of virtue shine forth.

"She was a virgin, not only in body, but in mind; who never sullied the pure affection of her heart by unworthy feelings.

"She was humble of heart, serious in her conversation, prudent in her counsels, fonder of reading than of speaking. She placed her confidence rather in the prayer of the poor, than in the uncertain riches of the world. She was ever intent on her occupations, reserved in her conversation, and accustomed to make God, rather than man, the witness of her thoughts.

"She injured no one, wished well to all, reverenced age, yielded not to envy, avoided all boasting, followed the dictates of reason, and loved virtue.

"When did she sadden her parents, even by a look?

"When did she quarrel with her friends, despise the humble, mock the infirm, or avoid the needy? She only visited those whom charity would not disown nor modesty pass by. There was nothing forward in her looks, bold in her actions. Her carriage was not abrupt, her gait not indolent, her voice not petulant; so that her very appearance was the picture of her mind and the figure of piety."—Rev. P. R. McDermitt.



(For ST. ANTHONY'S MESSENGER.)

## The Spirit of Mortification.

**T**HERE are two kinds of self-love in this world; one is good, the other is bad. Our self-love is good, if we try earnestly to gain the life to come; it is bad if we find our happiness in satisfying the whims of our wicked flesh. We experience the consequences of this perverted self-love every day; for nothing but this prompts us to satisfy our lust and prefer a momentary pleasure, an amusement, to the joys of heaven, that are promised us if we keep the commandments of God. Man sins because he expects to find happiness in the things of this world, but scarcely has he obtained them, he grows tired of them and looks for something else. Pride, selfishness and all the evils that spring from this source are the real cause of all sin. We trust in ourselves and fall; thus our self-love becomes to us a Judas, who betrays us and delivers our soul to Satan. He that conquers pride gains everything, and he that bows to pride must necessarily fall. There is no alternative. Hence the necessity of mortification, which is nothing but a constant battle against the demands of the flesh, a curbing of the inordinate desires of our heart which, after the downfall of our first parents, is inclined to sin.

The heart of man is very much like a field producing good fruits, but at the same time is constantly in need of attention, lest it be covered with the useless and harmful weeds. So no matter how good you are, you have all reason to watch over your heart and give it all the attention it so well deserves. Our enemies are many and wicked in their plots and designs. Our passions in the beginning are very much like a cub or a little lion. It is a harmless animal, full of fun and ready to play with you like a cat. But let this lion grow, and see what he will do to you if you get near him! Watch your passions, or they will get beyond your control and be your ruin. Cage them, chain them down, as we do with the wild animals to keep them from doing us any

harm. That was the practice of the Saints, who by constant mortification controlled their passions, as to make the impression they had no passions. Read in the life of St. Francis de Sales and learn from his own lips what a terrible struggle he had in order to overcome his anger. He became a model of meekness, but only gradually and by constant attention and watchfulness. And you, poor sinner, expect to shake off your predominant passion over night, or to brush it away like dust! What will all the fasting do you good, if you have not learned to bear evil with patience and not to answer back if your feelings are hurt by a trifling word? Don't think you are a Saint because you go to holy Communion once or twice a year; that's poor holiness. And even though you should receive every week, that alone would not make you holy. All these things are good enough, but in order to become a Saint you must root out the evil in man—that is, sin and your bad habits and passions. Look into your heart and you will find the true reason why so many confessions and holy communions did you little or no good. You made a good confession, and for the time being your resolution was all right; but in the time of temptation, when you met your enemy, the old hatred, envy and jealousy revived, the spark in your heart began to glow, the devil did the rest, and you were the same old sinner as before!

How, then, should you practice mortification? Begin with little things, for such must not be despised. Suppose you are walking and the temptation befalls you to look about. Mortify yourself and cast your eyes down, and you will not run the risk of seeing bad things. You are talking with a friend, and a thought strikes you to say something very bright and which will make your friend have a good opinion of you and look upon you as a wise man. Don't say it; keep it for yourself, and you will avoid the thoughts of pride that otherwise are sure to follow. Perhaps you are very inquisitive and must know the latest news about your neighbor. Now, my dear friend, here is your chance of mortification. Ask not about him, and if perchance you hear evil of him, try to excuse him, and you will avoid the many dangers of uncharitable conversation and the chain of sins that follow it. Such and similar little mortifications pave the way to greater ones, just as soldiers in time of peace drill and practice daily the very things they are expected to do in time of war. Above all, do not spare your greatest enemy, your predominant passion, your pet sin. That's the leader of your sins, and when the leader is gone and destroyed, the other work is easy. Your eyes, your ears, your tongue are enemies of your soul and must be treated as such. So whilst you are fasting and abstaining during Lent and at other times in the year, do not forget that this kind of

fasting, that is, mortification of the senses, must go on every day, every hour of the day, and as long as your life lasts. The life of man is a constant battle, and there is no real victory until you have closed your eyes in death, just as there is no crown until your soul has stood before the Judge of the living and the dead and there has been found worthy of the crown. Battle with Christ all days of your life, and victory is yours!

B. B.

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## For the Feast of St. Joseph.

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**S**HE Feast of St. Joseph, the foster father of Our Lord and Savior Jesus Christ, which is celebrated on March 19, while not a holy day of obligation, is a feast of devotion and a festival highly esteemed and honored by our Holy Church.

This humble yet exalted servant of God died at Nazareth, in Galilee.

How different are the judgments of God from those of men! If the world had been consulted upon the choice of him, to whom were to be confided the protection of the Blessed Virgin, and the care of the Word Incarnate, it would doubtless have fixed upon some powerful monarch. But what in the presence of God are all earthly grandeur? With a breath He casts them down and makes them disappear like the dust before the wind. Perhaps it would have advised that he should have been some rich person, who could have brought up the Child amid all the refinements of luxury. But what in the sight of God are all the riches except as so much dust, all the comforts of life and the pleasures of the senses except effeminacy, unworthy of a just heart? For want of finding a man worthy to fill such a position, perhaps, the world would have raised its thoughts to heaven and have imagined that it would be necessary to depute some prince of the heavenly court to come here below and surround with his care and his love the Incarnate God. But no; even the highest angels are not judged to be worthy of so august a mission.

Greater in the divine estimation than all the principalities of heaven and of earth, the humble and just St. Joseph was the elect of God, destined to receive within his arms Him Who from all eternity dwelt in the bosom of the Father; to lodge at his house Him Whose place is the heavens; to be lastly the foster father of Jesus, as the Holy Spirit calls him in the Gospels (Luke ii, 33), and Mary in the temple (*Ibid.* 48). In virtue of this choice Joseph was substituted for God Himself, commissioned to hold His place in the eyes of men, honored with a paternity of jurisdiction over Jesus, in virtue of which he had a right

to command the Incarnate Word to perform all the duties of a son, and the Word, by Whom all things were made, obeyed him as though he were His father. O sublime title! O incomparable dignity! It was through this title that on the day of the circumcision Joseph gave to the Infant God the name of Jesus; that on the day of the presentation he took the Ruler into the temple and placed Him on the altar; that during the days of His infancy he received His sighs, appeased His cries, dried His tears, solaced His pains, and that, in order to shelter Him from the fury of Herod, his paternal hands carried Him into Egypt, far more honored thereby than if they had borne the scepter for which they were made. It was through this title lastly that he fed Him at the cost of his labors and his sweat and that he gave Him lodging and clothing and provided for all His wants. What a heavenly and magnificent mission! How it aggrandizes St. Joseph! How it ought to render the devotion to him dear and venerable to us! How it ought to inspire us with confidence in his protection!



### **St. Patrick's Blessing.**

A short time before St. Patrick died, he is said to have ascended a high mountain and blessed the whole Island. A translator, some time ago, versified the ancient blessing thus:

Be Erin blessed at evening hours, When sunset gilds her fragrant bowers, When whirlwinds howl, my blessings be, My generous Erin, still with thee. To thee be every blessing given From a favoring sky by bounteous heaven;	And every wave that laps thy shore, And blessed by the smiles serene, Of sunshine on thy forests green; Where meadows spread, where hillocks rise, Where lordly mountains kiss the skies, On every hamlet, vale and hill, My blessing be with Erin still. Oh! blessed be the rain and dew, And every breeze that visits you. And blessed be thy warriors tall, Thy chieftain's dun, thy abbot's hall; My blessings on thy matrons fair, Thy mineral treasures rich and rare; The flocks that bleat, the herds that low, The streams that warble as they flow, On every cottage, hall and hill, My blessing be with Erin still.
Be blessings on thy bashful maids, Be blessings on thy battle blades, Blest be the fisher tribes that roam Thy blacking surge and whitening foam; Oh! blessed be thy stormy night, And blessings on thy mornings bright, Be blessings on thy castle towers, Be blessings on thy village bowers; My blessing on thy waving corn, And every babe in Erin born; Blest be thy thunder's angry roar,	

(For ST. ANTHONY'S MESSENGER.)

## Plain Truths Plainly Told.

E read in a certain "weekly"—and this not religiously painted or coated: "I can understand the man who frequents bad places; I can apologize for a man like Lincoln who tells a fragrant story to illustrate a thesis or enforce an argument; but I cannot comprehend the degradation of that mind which finds pleasure in wallowing in the filth of obscene conversation. Animalism may drive a weak man into excesses which his conscience condemns; but that the mind itself find pleasure in feeding on corruption, evidences a mental obliquity and moral perversity that staggers belief."

Peter, in the hall of Caiphas the high priest, in spite of all his protestations to the contrary, was at once known to be a disciple of Christ, and was convinced of a lie; for the servant said to him: "Even thy speech doth discover thee." (Math. xxvi, 73.)

Indeed,

### *Obscene Conversation*

is an unmistakable proof of the very blackest heart. Hence the English language goes begging to denounce this most shameful habit and knows no stronger condemnation than to call the foul-mouthed fellow a *black-guard*; just simply *black-guard* without an adjective.

Like the unclean swine—please to excuse comparison, for it is the best I could find to illustrate this most deplorable habit—yes, like the unclean swine, the *black-guard* delights in wallowing in the mud; not satisfied, like other animals, with merely touching the mud and filth with the soles of their feet, they seem comfortable only when they can mire their whole bodies up to their nostrils and snouts, spattering filth and dirt over their non-enviable equals!

Some of our young Americans are the most foul-mouthed animals on earth. They appear to think a vulgar language an evidence of manlihood, as they once, when even little boys in knee-breeches, thought the ability to smoke, and chew and spit tobacco-juice over cellar doors and sidewalks the emancipation of boyhood. Really, I wonder how God Almighty allows lips so foul to touch and kiss those of a pure mother and of a chaste sister, his own sister or the sister of another!

O wicked tongues! what a fearful account will you have to render, not only for yourselves and your own sins in number so multiplied, in wickedness so enormous, in form so shameful, but also for the scandal so dreadful! It is but with fear and trembling we can hear

or read the terrible punishment Our Blessed Lord Jesus Christ hurls at those who give scandal,—and

*Scandal most dreadful*

do they give who are in the habit of using impure and immodest language. "He that shall scandalize one of those little ones that believe in Me, it were better for him that a millstone should be hanged about his neck, and that he should be drowned in the depth of the sea!" "Woe to the man by whom scandal cometh!" Woe, yes, dreadful woe to the unchaste and impure tongues, that scandalize innocent souls! In fact, if anyone is marked for eternal damnation, it is the man who thus disgraces his tongue by unchaste, impure and immodest talk, speech and conversation, and in this way—as far and as much he can do it—counteract the Holy Will of God and frustrate the sublime, because divine work of redemption through Our Lord Jesus Christ, who shed His most precious Blood for the redemption and salvation of souls immortal!

The foul-mouthed scoundrels are the very lieutenants of hell and Satan, who, "like a roaring lion, goes about the world, seeking whom he may devour."

Now, dear boys and young men, how does this diabolical language harmonize with the

*Solemn Promise in Baptism,*

to renounce Satan, and all his works, and all his pomp? To devote ourselves, soul and body, and our tongue especially, to the praise of God and the edification of our neighbor? Remember, the first member of the body that God takes possession of in baptism is the tongue; for when a child is brought for baptism the priest does not at once pour water on his head; no—he first places the blessed salt on his tongue, to show that he whose name shall be enrolled among the servants of God and the followers of Christ, must use his tongue in praising God, promoting the glory of God; and should use his speech for the edification of his fellow-creatures.

*Let no one make excuse:*

No harm is meant, there is no bad intention, it's only for a pastime or for the sake of a jest or joke. No harm meant? No bad intention? O how ridiculous such an excuse! Such impious talk is like poison; and you dare not take poison nor administer it to another on the foolish plea that you mean no harm, that you have no bad intention. The poison has a deadly effect, is always dangerous, and no matter for what purpose and with what precaution, or even at the prescription of a physician, the bottle must be labeled "Poison," with two cross-bones

under the warning word, "Poison." Or for pastime, for a jest only, just for a joke? Ah, the shame on you! Just daub some black paint on a fine white and decorated statue belonging to your friend; notwithstanding your protest for a practical *joke*, no one could blame him if he would use a stronger argument than to drive his moral gaffles into you so deep that the protruding points may be utilized as a hatrack in your mamma's hallway, where you may remain standing—mum and dumb—just for a practical joke!



### **An Upright Intention.**

We should try to perform all our actions with an upright intention, having in view God's honor and the interests of truth, justice and charity. An action, how indifferent soever, is ennobled and sanctified by a religious intention. As the government stamp gives a value to a coin of the basest metal, so does an upright intention affix the royal stamp of divine approbation on the smallest deliberate good act.—*Cardinal Gibbons.*



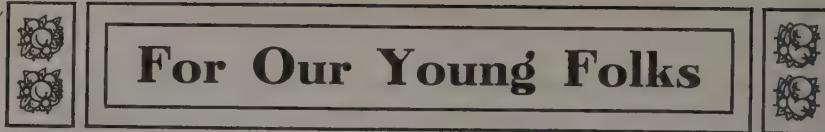
### **General Absolution Privately Imparted.**

Some time ago we received a letter inquiring whether the *General Absolution* (Indulgenced Blessing), given on the nine Feast days specified by the Rule of the Third Order of St. Francis, can be received on the *eve* or *vigil* of said Feast, and at what time of day, *before* or *after noon*?

As we consider this question of sufficient interest—not only to members of the Third Order, but also to Priests having Tertiaries as penitents—we thought it expedient to answer through the columns of the *MESSENGER*.

By special decree of July 21, 1888, Pope Leo XIII., of blessed memory, graciously permitted Tertiaries of St. Francis to receive this *General Absolution* on the *eve* or *vigil* of the Feasts mentioned above, but *privately only*, and *after having gone to Confession*. In explanation of this privilege the Rev. Fr. Peter Mocchegiani a Monsano, O. F. M., who was one of the Consultors of the S. Congregation of Indulgences, and, therefore, in a position to know the exact meaning, says that by the words "*eve* or *vigil*" the *entire day preceding* said Festivals is to be understood; hence the *General Absolution* may be imparted (privately in the confessional) any time of that day, either *before* or *after* noon.

(See "Directorium Tertii Ordinis Saecularis S. P. Francisci," page 85, num. 83, published by Fr. P. Mocchegiani with the special approval of the S. C. of Ind., given by decree of January 9, 1897.)



# For Our Young Folks

## The Two Sisters.

(Written for ST. ANTHONY'S MESSENGER by B.)

### CHAPTER XIII.

#### PERFECT JOY DAWNS AT LAST.



N his familiar relations with the Count it became evident to Harry that the old nobleman was not a rigid stickler on French customs, and by no means a very exclusive aristocrat. The horrors of the French Revolution had effectually leveled the pride of the aristocracy. He would take heart and tell him candidly his sentiments towards Natalie. Thus he would at least discover whether or not his case was hopeless. Contrary to his most sanguine expectation, the Count, after Harry had confided his secret, with much hesitation and stammering, did not seem half as adverse to the proposal as he had feared.

"You must leave our rosebud with us for a year or two, my friend, and then if the Countess does not oppose, and if Natalie is convinced it will secure her happiness, I will put no obstacle in the way."

After this declaration Harry walked on air; and oh, how radiantly smiled the heavens and the budding, flower-enameled earth, while the merry birds never before had sung so joyously. He would interview Natalie immediately. No use bothering about his folks; he was sure they considered it an honor to have a countess in the family.

Natalie listened to the ardent youth kindly, but when he paused in his impassioned suit, she decided firmly and unconditionally that it was quite impossible for her to consider his proposal. She was a Catholic and would never, contrary to the wishes of her Church, contract marriage with one who did not profess the same faith.

"This is absurd, Natalie; the Count, your father, and your dear kind mother seem not unwilling; and besides, you may have all the faith you like. I don't care a fig what you believe—anything at all, you wish, suits me."

"That is precisely the obstacle. I prize my faith more than my life, and you scorn it," replied Natalie, firmly.

"No, I don't; I just let it alone."

"It is useless, Harry, to urge me; I must obey my Church; her commands are God's commands to me."

Harry stormed, pleaded, reproached Natalie bitterly for her utter want of feeling, and finally threatened to become a reprobate, to go to

the dogs generally. Natalie remained firm as adamant, although it was a terrible trial to her tender heart.

Before the party broke up, the young man disappeared incontinently, leaving a note stating that he was going on a prolonged European tour.

"Harry was over-hasty," explained Aunt Eliza. "It was premature in him pressing his suit on such an occasion. He should have given the family time to know and enjoy each other's society, before endeavoring to separate them."

"It was very bad taste of Harry at this juncture of affairs," said Mr. Gray, "and he took the step without my approval. Did he consult you, my dear?" he inquired, addressing Mrs. Gray.

"No, or I should have tried to dissuade him from so untimely a proposal."

"Hal may, I think, give it up entirely, for I am convinced that Natalie is too conscientious to go against the wishes of her Church," said Aunt Eliza.

"Whatever the issue will be, the disappointment may do him good," said Mr. Gray, thoughtfully.

Previous to embarking for France, the family repaired to express their warmest thanks to Natalie's foster parents. The dear old couple were sorely grieved at the prospect of losing their darling forever. Natalie tried to persuade them to accompany her to her beautiful home beyond the sea; but no, no, they had taken such deep root in American soil, they couldn't live anywhere else. The Count forced them to accept a very substantial proof of his appreciation of what they had done for his beloved daughter.

"Take it, father, to satisfy him," said Mother Merton, as she gazed fondly at her departing child. "It won't be long, you know, and this and all we own will go to our Nattie girl." How true, how self-sacrificing is not the love of pure and simple hearts! With many tears the farewells were spoken. "But it won't be long we'll meet up there, all right, Nattie, love!"

Two years had flown swiftly by on the pinions of joy for the Beaumonts. Not quite as joyful for the Gray family, however, for nothing had been heard of Harry. There were silver threads amongst the gold in Mrs. Gray's clustering locks. What had become of her darling boy, and might not Natalie have waived that technicality about so-called mixed marriages? Natalie, too, at times wore a troubled look. She prayed much and fervently to the sweet Mother of Mercy to guide and protect the wanderer.

It was at the close of a perfect June day, radiant in the blush of

regal roses and the melody of pearly waters, as they danced, sunkissed, to the sea. Natalie strolled down to the village church; it was her favorite resort. There before the shrine of the Sacred Heart she offered the incense of her grateful heart for the extraordinary benefits received, adding invariably fervent prayers for the restless wanderer who, she was sure, imputed to her all the wretchedness of his blighted life. Still she could not conscientiously have acted otherwise, and she prayed with all her heart that God would enlighten and bring him back to his bereaved parents. She had prayed longer, more fervently than usual, and the gray twilight was falling askance on the verdant landscape, while the after-glow of the setting sun still lingered faintly on the brow of the blue hills beyond. As she left the church she observed a gentleman, seemingly absorbed in prayer, kneeling before the high altar. Probably a clerical student. It does one good, however, she thought, to see a young man pray so fervently. She continued on her way to the chateau. Why had the thought of Harry haunted her all that day; the despairing look in his dark eyes as he left her seemed to reproach her. She could not get rid of the idea that she was, partly at least, responsible for his sudden departure from home. "Mary, sweet Queen Immaculate! be a Mother to the poor boy, who finds it so hard to wean his heart from earthly aspirations, who is so sadly indifferent to spiritual interests, and—"

"Natalie!" said a voice close behind her. She started violently at that voice,—impossible! She turned suddenly—was it a vision or reality? Harry stood before her, bronzed and weather-beaten from long journeying; but there were his frank brown eyes, illumined with the light of a deep love that neither time nor distance could quench. He held out his hand, in which she laid hers tremblingly.

"O Harry! how happy I am that you have returned! O how your darling mother, who has been weeping her very heart out for you, will rejoice!"

"Dear, fond little mother! God bless her!" said Harry, fervently; "and you, Nat, my old chum, are you, too, glad to see me?"

"O so happy! Come, come quickly. Papa will be delighted to meet you again, and mamma was worrying about you so much that I felt at times quite unhappy myself. But, Harry, was not that you praying before the altar? When I saw a gentleman praying so fervently, O how I wished that I could once behold my whilom comrade engaged in such devout prayer at the shrine of love unspeakable!"

"Your wish has been granted," he answered, fondly gazing into her upturned face.

"I hope you are learning to pray, then, Harry. How beautiful, how consoling is not prayer!"

"As a Catholic, I certainly consider prayer a duty."

"A Catholic, Harry! You a Catholic?" she gasped.

"By the grace of God, Natalie, with all my heart; and your prayers, I firmly believe, have obtained this great favor for me. He held out his hand, and she again laid hers in his strong clasp.

"Harry, is it possible you are a Catholic, really and sincerely a Catholic?" and her fair face was transfigured with ineffable joy.

"Sincerely, Natalie; sincerely if at all. You know I despise sham."

"I know, I know. But then it is all so wonderful."

"Wonderful, indeed, dear Natalie; but now I will make a very long story quite short. In the first place, I am convinced it was your unceasing prayers which brought the wayward sheep to the feet of the Good Shepherd, and then a happy accident."

"An accident, dear Harry—were you injured?" she asked, falteringly.

"I was so near death that it seems really miraculous how I ever escaped it."

"Go on, Harry; go on," she begged, pale and trembling.

"You see, I was in quite a desperate frame of mind when I left you, and as it was impossible to throw away my life in warfare with the Turk, I determined to cross the Alps for change of scene. I was lost in the snowdrifts, and found almost lifeless in a ravine by one of those noble St. Bernard dogs. The kind Fathers of the Hospice came to the rescue, and with the greatest tenderness nursed me back not only to physical life, but to that higher spiritual life which till then was an enigma to me. In short, I believed and was received into the Church."

"Thanks be to God and Our Lady!" murmured Natalie.

"And now, Natalie, that last stronghold you held so valiantly against me is demolished. Do you surrender?"

She laid her hand in his, and with a look of ineffable love and happiness, replied:

"Harry, praise to the mercy of the Sacred Heart, the clouds have rolled away; let us in the sunshine of happiness wander hand in hand through this vale of probation to that bright home beyond the tide."

Perfect joy, the meed of fidelity, had dawned at last.

[THE END.]

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—It is great wisdom not to be rash in what is to be done, and not to persist obstinately in our own opinions.

—The shortest and surest way to live with honor in the world is to be in reality what we would appear to be.



## St. Anthony's Department



### St. Anthony's Ever Ready Help.



GRATEFUL mother has sent us the following letter, dated January 10, 1909, which we gladly publish for the purpose of promoting devotion to dear St. Anthony, and of enlivening confidence in his powerful intercession with Almighty God. She writes:

"After reading letters of thanksgiving published in ST. ANTHONY'S MESSENGER, I concluded to write and tell you, if you thought it suitable, you might publish this letter, concerning my son. It is just about five years ago since he hurt his ankle, and tuberculosis set in. We employed the best physician in this city, who consulted with other eminent specialists. For more than a year they doctored him, and then told us they could do no more; that his case was incurable; they did not think he would ever walk again without crutches. However, we did not lose our faith in prayer. My husband took him to the Passionist Fathers and had the relic of St. Paul of the Cross laid on his ankle.

"In the meantime we heard of your Pious Institution and of the favors Almighty God had granted through the prayers of the good students to St. Anthony. I immediately wrote you to have the students pray for my child's recovery, and he began to improve slowly, but we could see the slight change. He had been walking on crutches then nearly three years and had not been able to go to school. As it was nearly time now for him to make his first Holy Communion, we sent him back to school, and even though he had improved, he was still using his crutches. He could stand, but not walk a step without them. I felt as if my heart would break, when I thought of my little boy walking to the altar on crutches to receive his first Holy Communion. It was then that my husband and I promised to donate a statue of dear St. Anthony to our little church if he would only be able to walk without the aid of his crutches on that blessed day. Glory to God, and thanks to His great servant St. Anthony, our little boy went to the altar without his crutches, and never used them since. This was two years ago last June. He has improved rapidly, and gone to school every day, attending now the only Catholic college in our city. As he still limps a little bit yet, we continue praying, and hope he may be perfectly cured in a short time. For this exceedingly great favor we beg to thank dear St. Anthony and your poor students for

their prayers in behalf of our son, and kindly ask them to please remember him also in future. With a grateful heart we have fulfilled the promise mentiond above, and enclose also an offering for St. Anthony's Bread for your students."

J. L. S.



## St. Francis Seraphicus College.

HE "St. Francis Literary Circle" held its semi-annual election of officers, as follows: President, Rev. Fr. Ermin Schneider, O. F. M.; Vice-President, Edward Menke; Secretary, Joseph Downey; Librarians, Joseph Albers and Joseph Georgel; Treasurer, Joseph Marschke; Censors, Sylvester Bannister and Emil Link. The purpose of this society is to prepare the students for public speaking, by accordin them an opportunity of acquiring ease and fluency of expression. It is intended as an incentive to literary culture and as a means of obtaining information on instructive subjects in general. At the meetings, which are conducted in a strictly parliamentary way, the exercises consist in recitations, declamations, essays, speeches, discussions and debates. On February 2d the society entertained the Rev. Professors and students with an interesting program in the study hall of the College. The principal number of the exercises was a debate by the students of Class III. The subject debated on and discussed was: "Resolved, That the Grecians, as a nation, were greater than the Romans." The debate, which lasted an hour and a half, proved to be most interesting and instructive. The decision which was given, not on the merits of the question, but for the manner in which the debate was carried on, was given in favor of the Romans, in spite of our students' predilection for things Grecian.

February 1st the closing exercises of the first semester of the present scholastic year were held. The Very Rev. Fr. Provincial, Chrysostom Theobald, the members of the faculty and the entire student-body were in attendance. After the reading and distribution of the semi-annual notes and reports, Father Provincial spoke words of encouragement and commendation to the students, expressing his supreme satisfaction with their earnest endeavors and the present flourishing condition of our Seraphic College, and exhorted them to continue their good work to the end of the scholastic year.

Lincoln Day was observed with special exercises by the Literary Society, and the students were given a free day in honor of "Honest Abe."

During Lent the students will observe special devotions in the

chapel of the College. Every Wednesday an appropriate sermon will be delivered, and on Fridays the students will recite the Way of the Cross. The devotions on both days will be closed with Benediction of the Blessed Sacrament.

A few of our students are on the sick list, and we wish them a speedy restoration to their previous health.

### **The Cask of Wine.**

There was once a man who had a cask of rare wine. Now, the cask in one place had been eaten away by rats, and there was a tiny little hole through which the wine leaked. Now, the owner came down sometimes into the cellar to draw wine for his own use, but, being a temperate man, the wine which leaked out and was wasted far exceeded the quantity he employed to satisfy his thirst, and each time he saw the wine running to waste, he would resolve to have the cask repaired, but shortly would forget until the whole was exhausted. Thereupon he lamented loudly his misfortune, and laid it to the charge of this one and that one, but never accused himself for his neglect and indifference. Now the cask is life, and the wine is the time which God has allotted to us. The rats are the fierce desires which prey upon us and cause us to employ our time in fruitless pursuits and unprofitable pleasures. And as the owner from time to time surveyed the waste which was continually going on, so at times we are called to a sense of our loss, and brought face to face with our foolish indifference, which allows us to waste the golden hours in empty schemes and lawless joys. And as the man employed less of the wine than was wasted, so do we often fritter away the greater part of our lives in useless pursuits, employing only a small proportion in honest toil, but making, on many occasions, good resolutions, which are forgotten almost as soon as made. Then when the end draws nigh, and we see our hours are numbered, we bemoan loudly the cruelty of fate in allowing us so short a term, and accuse our friends of being the cause of our foolishness and indifference, saying that this one led us into vicious courses, and that one ministered to our sinful pleasures, instead of accusing ourselves, in whom the real cause of our perverseness lay.

—AS THE ICE UPON THE MOUNTAINS, WHEN THE WARM BREATH OF THE SUMMER SUN BREATHES UPON IT, MELTS AND DIVIDES INTO DROPS, EACH OF WHICH REFLECTS AN IMAGE OF THE SUN, SO LIFE IN THE SMILE OF GOD'S LOVE DIVIDES ITSELF INTO SEPARATE FORMS, EACH BEARING IN IT AND REFLECTING AN IMAGE OF GOD'S LOVE.

## Franciscan Literature.

As a result of the present widespread interest in all that concerns the life and work of St. Francis, Assisi and the other places in Italy associated with the memory of the Seraphic Father, have of late years become the goal of a new race of pilgrims, and many books in various languages dealing with these favored localities have appeared. But we can recall few, if any, works of a similar kind written more sympathetically than the

### PILGRIM WALKS IN FRANCISCAN ITALY.

(London, Sands & Co., 1908.) It is from the pen of the distinguished Danish poet, Johannes Joergensen, and has been admirably translated into English by A. C. Clarke. Some few years ago the author, who is a convert to the Church, published a Danish version of the "Little Flowers of St. Francis," and he has more recently produced an original biography of St. Francis in the same language. In his "Pilgrim Walks," Mr. Joergensen takes us to Greccio, Fonte Colombo, and other spots in the valley of Rieti, hallowed by the sojourn of the Seraphic Father, and then leads us on in the footsteps of the Saint via Foligno to Assisi, and thence through Cortona to Mount La Verna. For those who have to content themselves with reading about these and other places they would like to visit, this delightful little book is full of genuine interest and charm. One arises from a perusal of its pages refreshed and instructed. It is the work of a thoroughly devout scholar, is no less attractive than informing, and displays a rare appreciation of the "Franciscan Spirit." Indeed, it is reasonable to predict for the present translation of Joergensen's "Pilgrim Walks" as great a success as the book enjoyed in Danish and German. It is much to be recommended to Tertiaries and all readers of the MESSENGER.

—Fr. P. R., O. F. M.

## St. Joseph's Protection.

Who are they who have a particular claim to St. Joseph's protection? First of all, workingmen; for, like them, he earned his bread in the sweat of his brow. Christian families; for he lived in his humble home in Nazareth, giving the example of the purest domestic virtues. Souls tormented by uneasiness; for he tasted the bitter savor of this kind of trial. Lastly, the dying; for to those who invoke him, he brings that unspeakable consolation which he himself had of dying in the arms of Jesus and Mary.

## Book Notices.

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THE NEW SCHOLAR AT ST. ANNE'S. By Marion J. Brunowe. 12o., cloth. Price, 85 cents. Published by *Benziger Bros.*, New York, Cincinnati and Chicago.—Poor Isabel Kersey, the only child of a rich father and a foolish mother, is made to play an important part in this story. We pity her, and sincerely hope she will turn out all right in the end. The "Remains" are a queer set of girls, but we hardly can blame them for breaking some of the foolish rules in vogue at academies, conducted by exacting directresses and over-religious prefects of discipline. For the rest, the story reads well, and will surely find a hearty welcome from young girls, especially such as are in the same boat with the defunct "Madcap Set of St. Anne's."

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ORDO BAPTISMI PARVULORUM. Published by *Fr. Pustet & Co.*, New York and Cincinnati. Price, 25 cents, bound in cloth.—A handy little volume,  $6\frac{3}{4} \times 4\frac{1}{4}$  inches in size, in easily legible type and red and black print, which contains the rubrics and prayers for administering holy Baptism to Infants, besides the Apostles' Creed and the Our Father, and the questions put to the sponsors, in Latin, English, German, French, Italian and Polish. Just the thing for the Baptistry.

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We are indebted to the CATHOLIC STANDARD AND TIMES PUBLISHING CO., Philadelphia, for a copy of their excellent ALMANAC for 1909. Besides the Ecclesiastical Calendar, it contains a list of the Clergy, the churches, missions, schools and charitable institutions of the Archdiocese, and a goodly amount of interesting and instructive reading matter.

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### Need of Prayer.

The time when you are tempted not to pray is most likely the very time when your need of prayer is greatest. If your mind is full of cares, and your hands are burdened with many difficult tasks, you cannot afford to dispense with the benefits which come through prayer. You will say to yourself: "My danger is much increased, therefore I will keep close to the only source of my help and strength." As long as the vital bond of your friendship with God remains unbroken, the world, the flesh, and the devil will seek in vain to sway you from your moral steadfastness. It is only when you forget to converse with the Heart of Jesus that you run the risk of falling away from the firm standing ground of your integrity. Lay this thought to your heart, and do not fail to act.

# Chronicle of the Order

**Rome.**—In the presence of the Holy Father, of the Cardinals Merry del Val, Cretoni, Ferrata, Vives y Tuto, O. S. F. C., and Lecot, many Bishops, Prelates and Superiors of Religious Orders, the decree of the Beatification of the great Christian heroine *Joan of Arc*, better known as the "Maid of Orleans," was read by Msgr. Panici, the Secretary of the S. Congregation of Rites, on Sunday, December 13, 1908. Msgr. Touchet, Bishop of Orleans, then delivered an eloquent address to the Holy Father, thanking him for the great honor bestowed upon his Diocese, and expressing his confident hope that the Blessed Maid of Orleans would certainly intercede for France, and bring the unfortunate country back to the sense of duty it owes God and His Holy Church. The Holy Father made a lengthy reply, in which he felicitated Catholic France to the honor to be bestowed upon it by the Beatification of Venerable Joan d'Arc.

The solemn festivities in connection with the Beatification will take place at Rome on April 25th. New glory will thereby accrue to the Third Order of St. Francis, for, as is well known, Joan of Arc was a devout Tertiary. It is now nearly five hundred years since her execution by the English soldiery, and the celebrations of April next will constitute a striking illustration of the undying solicitude with which the Church cherishes the memory of her faithful children and the unerring certainty with which she honors those whom God has chosen for singular favor.

At the same session the decrees of the Beatification of the following Venerable Servants of God were also read: *Jean Eudes*, the founder of the Congregation de Jesus et Marie! *Ven. Guenot*, Titular-Bishop of Metellopolis, the Missionaries Neel, Neron and Venard, and twenty-nine native Christians, all Martyrs of the Faith in Cochinchina, Tonkin and China; lastly *Fr. Francis Capillas*, a Dominican Missionary, martyred 1689, in China. The solemn Canonization of Blessed Oriol and of Clement Hofbauer will take place on May 20th, the Feast of the Ascension.

—At present there are before the Holy See the Causes for Beatification of several Children of St. Francis who have lived in our own day. In our June copy of last year we referred to the introduction of the Cause of the Ven. Fr. Valentine Pacquay, of the Belgian Province, who died only four years ago, and now we are able to chronicle that of a Spanish Friar, Fr. Peter Lopez, who died March 25, 1898, at Marcasso, Corsica, at the age of eighty-two years.

—To the list of Friars Minor appointed Consultors to various Sacred Congregations, which appeared in our February issue, we must add the name of the Rev. Fr. Michael Sleutjes, of the Franciscan Province of Holland, at present Lector of Canon Law at the International College of St. Anthony in Rome. By Papal Rescript of December 23, 1908, he has been appointed one of the Consultors of the S. Congregation of Sacramental Discipline.

—Rev. Fr. Bernardine Klumper, President of St. Anthony's, is in

the Holy Land as Visitor General. Rev. Fr. Paschal Robinson is accompanying him as secretary.

—The Franciscan Fathers of St. Anthony's College in Rome were given charge of one of the four parochial districts established in that city by the Holy Father some time ago. Not content, however, with zealously looking after the spiritual wants of those assigned to them, the good Fathers have also engaged in a very laudable work of charity in behalf of the poor children, to whom they extend all the spiritual and material aid in their power.

—Cardinal Vives y Tuto, of the Franciscan Capuchin Order, has lately been appointed Prefect of the Sacred Congregation of Regulars. Father Louis Baccini, of the same Order, ex-Provincial of the Roman Province and Consultor to the S. Congregations of the Propaganda and the Council, has been consecrated Bishop of the united dioceses of S. Angelo in Vado and Urbania.

**Italy.**—The Rev. Fr. Hugo Staud, O. F. M., our Roman correspondent, sent us, under date of January 5th, the following bit of information: The "Corriere d'Italia" of today prints the following notice, communicated by Rev. Vincenzo Caudo, director of the "Scintilla" of Messina, and now a refugee in Catania. The filthy journal "Il Telefono," printed in Messina, a most vulgar and anti-religious sheet, published in its Christmas number a vile parody of the "Novena to the Infant Jesus." Among other blasphemous lines the following shocking imprecation appears, which in literal translation runs thus:

O, dear little Child,  
True man, true God,  
For the love of Thy Cross,  
Let our voice be heard!  
Thou who knowest  
That Thou art not unknown,  
*Send to all an earthquake!*

Never was an imprecation fulfilled in a more terrible manner. In a few days the Almighty, *Who will not be mocked*, sent "to all an earthquake" which buried many thousands under the ruins of Messina. Further comments are unnecessary.

—(Correspondence, February 7, 1909.)—Upon receiving news of that terrible disaster at Messina and in Calabria, Fr. Paternostro, Provincial of Palermo, immediately sent some Fathers to look after their confrères and assist in the succor. They arrived at Messina on the morning of the 31st, making twenty-two kilometers on foot from the last station in a heavy rain. They were appalled by the awful spectacle and could not refrain from weeping. They found all convents destroyed, two Fathers dead, two wounded, one crazed amid the ruins, whom they extracted almost by a miracle. Archbishop Arrigo, to whom they brought condolence and request for news from Cardinal Lualdi, ran up to them, embraced them, overjoyed at their willingness to assist. However, on account of the state of siege, the government officials would not permit them to remain and they were forced to return to Palermo.

At Syracuse and Palermo almost all the Fathers were engaged in the hospitals. P. Dennis Schuler, the General Minister, sent a gift of 1,000 lire to the Holy Father for his hospital at Scala Santa, where over 300 of the refugees are cared for. He ordered a convent at Naples

to be transferred into a hospital for the refugees, to be nursed at the expense of the Order. "The work of the Franciscans at Rome (thus the *Corriere d'Italia*) and the Missionary Sisters at Via Giusti (where nearly 200 are being cared for) is too well known to need comment; it may be styled exemplary." The Provincials of the Principato and Terra di Lavoro have done all in their power for the wounded and homeless. The two best convents of Naples, that of Vomero and San Pasqual a Chiaia, and outside of the city, that of Baccigliano, have been handed over to the mayor, to be used as hospitals. The Provincial of Terra di Lavoro has done the same with the convents of Santa Lucia, della Palma, and Il Presepio; also the houses at Merano and Faicchio. At Naples the Fathers were continually at the railroad station and the steamer landing to receive the refugees, and are doing a great deal of the religious work in the hospitals. Unfounded accusations have been made against the clergy by Mirabello, the Minister of the Navy, who, to offset the public indignation caused by the revelations of un readiness and incapacity of the army and navy officials made by Colaianni, in his turn accused the clergy of "absence."

—Rev. Fr. Adriano D'Antonio, of the Province of St. Bernardine in the Abruzzi, has just obtained a patent from the Government for his little apparatus to prevent railroad collisions. It is based on the Herzian waves and promises to be entirely successful. The patent commission found it perfect in all details. It is placed before the engine and behind the last coach, and not only signals approaching trains, but also applies the brakes automatically. The inventor is still very young and has several other patents in store; one of them is a contrivance for steering dirigibles. He is now making practical tests with his apparatus, and his confrères wish him all success.

—(Fr. H. S., O. F. M.)

**Palestine.**—To show his appreciation of the hospitable treatment the crews of several of his warships had received from the Franciscans during their visit to the Holy Places, the Emperor, Francis Joseph, of Austria, has named the Very Rev. Fr. Robert Razzoli, Custos of the Holy Land, Commander of the Order of Francis Joseph, whilst he constituted Rev. Fr. Louis Michieli, O. F. M., the President of the Franciscan Hospice, a Knight of the same Order. This gracious act of the pious Emperor is in keeping with the traditional love of His House for the Holy Places in Palestine, and the munificent favor with which its various members have throughout the ages regarded the Friars Minor.

**India.**—By the death of Rev. Fr. Dominic Hammill, which occurred November 19th, last year, the Franciscan Capuchin Order in India has sustained a heavy loss. Born at Fermoy in 1849, he came with his father, while still in his infancy, to India, where he attended the Catholic school at Agra in Northern India. He entered the Order in Belgium and was sent to the India Mission in the Punjab in 1881. For many years he served as a military chaplain in various parts of India, and his influence over the soldiers was very remarkable. R. I. P.

**England.**—The Very Rev. Fr. Bernard Devlin, O. S. F. C., passed to his eternal reward December 7, 1908, at Pantasaph. The deceased had joined the Order in 1869, and had been intimately connected with

the beginning of the present English Province. After his ordination he was stationed for a few years at Pantasaph, where he was occupied chiefly in giving missions and retreats. In 1879 Fr. Bernard was appointed Guardian of Crawley, and later on of Pantasaph and of Olton. In 1890 he was elected Minister Provincial, to which onerous office he was re-elected in 1896. For fourteen years he also filled the responsible post of a Definitor of the Province. Fr. Bernard was remarkable for his great and unaffected piety, self-denial and love for regular observance. R. I. P.

**Ireland.**—At the close of a retreat preached by Rev. Fr. William, O. S. F. C., to the members of the Third Order attached to the Franciscan Capuchin Church in Dublin in the last week of November, 189 new members were received and a correspondingly large number were admitted to profession. This is probably the largest Tertiary Congregation in the Kingdom, numbering close to two thousand members, all of whom are conspicuous for their piety and genuinely Franciscan spirit.

**Brazil.**—The Rt. Rev. Amandus Bahlmann, O. F. M., Vicar-Apostolic of Santarem, who last summer visited Germany in search of missionaries, has returned to his Vicariate. He succeeded in enlisting the services of a large number of zealous workers, and the departure of twelve of these from the Franciscan monastery at Munster, in Prussia, last September, was the occasion of a touching religious demonstration, presided over by the Bishop himself, who preached an eloquent sermon, telling the young Friars what their confrères had already done in far-off Brazil, and what in turn was expected of them in the same portion of the Lord's vineyard, entrusted to the Franciscans by the Holy See.

**Philippine Islands.**—The Very Rev. Fr. Alphonse de Morentim, O. S. F. C., for twelve years a missionary in these Islands, and Superior of the Central Mission House at Manila, has returned to Spain recently, whence he will very probably go to the South American missions. By his exemplary virtues and zealous labors, Fr. Alphonse has made a host of friends in the archipelago, who deeply regretted his departure from their midst.

**United States of America.**—According to the *Official Catholic Directory* for 1909, published by the Michael H. Wiltzius Co., of Milwaukee, there are 14,235,431 Catholics in this country. These figures show an increase of 358,025 over last year. Adding to this number the Catholics in our foreign possessions—Philippine Islands, Porto Rico, and Sandwich Islands—the grand total of Catholics under the United States flag would amount to 22,474,440, as compared to 12,053,000 under the British flag.

The total number of Catholic Priests in the States is 16,093; of these, 11,885 belong to the secular clergy and 4,208 to Religious Orders. Of the 12,923 churches, 8,640 have resident priests, while 4,198 are attended from neighboring parishes. The Directory further shows that there are 5,687 students in the 80 seminaries preparing for Holy Orders. The total number of children in parish schools, of which there are 4,703, is given as 1,307,348. Adding to these the number of young persons attending higher educational institutions, and the children in charitable institutions, orphan asylums, etc., it will be found that there are 1,397,348 children being educated in Catholic institutions.

The Catholic Hierarchy of the country at present consists of one Apostolic Delegate, the Most Rev. Diomede Falconio, O. F. M.; one Cardinal, 13 Archbishops, 90 Bishops, two Arch-Abbots, 16 Abbots and one Prefect-Apostolic.

**Cincinnati, O.**—In a circular letter, issued February 11th, the Very Rev. Fr. Provincial Chrysostom Theobald, O. F. M., announces his departure for Assisi, Italy, where the General Chapter of the Order is to take place at the end of May. He, furthermore, informs his brethren that at the Conference of the Definitors, held January 28th, the Very Rev. Fr. Ex-Provincial, Louis Haverbeck, O. F. M., of Oldenburg, Indiana, has been elected to act as Commissary Provincial during his absence, to whom all matters pertaining to the Province are to be directed.

—On Tuesday, February 16th, Fr. Provincial invested the postulant John Kothes with the habit of the Third Order Regular, and bestowed upon him the name of Brother Balthasar, by which he will be known hereafter in the Order.

**Pittsburg, Pa.**—The following statistics of the English and German Conferences of the Third Order attached to St. Augustine's Church, this city, and in charge of the zealous Franciscan Capuchin Fathers, make interesting reading for our Tertiaries:

*English Conference*—Members received during 1908, forty-nine; total number received, 831; members professed during 1908, thirty; members who died in 1908, six.

*German Conference*—Members received during 1908, forty-nine; total number received, 1,489; members professed in 1908, thirty; members who died in 1908, eighteen.

The Order received a new Director in the person of Rev. Father Wendelin, O. S. F. C., last August. During the administration of Father Paul, O. S. F. C., who was Director of the two Fraternities from August, 1903, to August, 1908, and who is at present Director of the Third Order in Wheeling, W. Va., 282 new members were received.

**Cumberland, Md.**—The Rev. Frs. Benno, Bede and Felix, O.S.F.C., of Saints Peter and Paul Monastery, this place, who are taking a post-graduate course at the Catholic University, Washington, D. C., spent the recent holidays with their brethren at the monastery. They were full of praise for the University and the kindness shown them by the Rev. Fr. Bede Oldegeering, O. F. M., Guardian of Mt. S. Sepulchre, and his confrères, with whom they lodge.

**Wauwatosa, Wis.**—Died, at the Franciscan Capuchin monastery of the Holy Cross, on January 15th, after a lingering sickness, the Rev. Fr. Augustine Limpsrich, O. S. F. C., Vicar of the monastery, at the age of 77 years. Born September 21, 1832, at Alften, Archdiocese of Cologne, he came with his relatives to this country in 1842, entered the Order, made his profession in 1873, and was ordained the same year. The deceased was an humble Religious and a zealous Priest, well beloved by all who knew him.

**Teutopolis, Ill.**—The Rt. Rev. Fr. Venantius Jaegle, O. S. F. C., Vicar-Apostolic of the Caroline Islands, who had been in Europe on official business regarding his missions, honored the Fathers of the

monastery and the Seraphic College with a very pleasant visit. He is on his way home.

—Rev. Fr. Gratian Gehrig, O. F. M., who had been Professor at St. Joseph's College, this place, since September last, has been transferred to Jordan, Minn.

—The semi-annual examinations of the students took place January 29th and 30th. The result was highly pleasing to the faculty.

**St. Louis, Mo.**—(Correspondence, February 15, 1909.)—After an absence of seven months the Very Rev. Fr. Hugolinus Storff, Rector of the Seraphic College at Teutopolis, Ill., returned to the College on January 21st. He had departed in June, having been sent by the Most Rev. Fr. General to make the Visitation of the Irish and English Franciscan Provinces. After finishing the Visitation and presiding at the Provincial Chapters, he was given permission to make a pilgrimage to the Holy Land, whose Commissary he had been for the last six years for the Central States of the Union. Fr. Hugolinus visited the various shrines and convents in the Holy Land and Egypt, and then set out on his homeward journey by way of Rome. On arriving at Teutopolis, he was heartily welcomed by the faculty and students, and after a short rest was tendered a reception in the College Hall. In the evening the students delightfully entertained their newly returned Fr. Rector by presenting the play, "Maurice, the Woodcutter." On the following morning a solemn Highmass was celebrated by Fr. Rector in thanksgiving for his happy return, and the students were given a holiday, which on this occasion was doubly appreciated.

—Fr. Maurice Baukholt, of St. Peter's, Chicago, preached a retreat for the Franciscan Sisters of St. Mary's Hospital at Memphis, Tenn., during the last week of December, and again for those Sisters who could not attend the previous exercises, during the first week of January, after which he conducted the spiritual exercises for the Franciscan Fathers at the same place.

—Very Rev. Fr. Michael Richardt, of Joliet, Ill., gave the annual retreat for the students of St. Francis Solanus College at Quincy, Ill., from January 29th to February 2d, and in the following week for the students and seminarians at St. Meinrad's, Ind. At the same time Fr. Paul Teroerde, of St. Peter's, Chicago, conducted the retreat for the Benedictine Community at St. Meinrad's.—(Fr. M. S., O. F. M.)

**Denver, Colo.**—The Rt. Rev. Bishop Nicholas Chrysostom Matz, D. D., celebrated a solemn Pontifical Requiem in St. Elizabeth's Church, this city, on February 23d, the anniversary of the death of Rev. Leo Heinrichs, O. F. M., who was shot last year while administering Holy Communion in said church.

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—It is impossible for one to have his happiness both in this world and in the next.—*St. Francis.*

—THE best state of life to be in, is the state of grace. It makes poverty or wealth, sickness or health, obscurity or fame, one or all serve it to accept the will of God and lay up treasures in heaven.



## If Miracles Thou Fain Would'st See.

(Thanksgivings for favors obtained should reach us before the 15th of the month to secure insertion in the next number.)

*Hamilton, O., Jan. 18, 1909.* I wish to have published in the MESSENGER the recovery of some valuable jewelry missed for three weeks. Through a continued appeal to the Infant Jesus of Prague, the B. V. Mary, St. Ann and St. Anthony and offering Holy Masses, I was successful in finding same. I enclose an alms for the poor students. M. S.

*De Graff, Minn., Jan. 20, 1909.* Mrs. F. A. fractured an ankle, which, through careless attention, became infected, necessitating an amputation of the limb above the knee. After the operation the wound showed no signs of healing, but upon the request to St. Anthony having been sent in, the wound began to heal, and on the 8th of December it was perfectly cured. Thanks to St. Anthony.

S. E.

*Los Angeles, Cal., Jan. 22, 1909.* In fulfillment of a promise which I made, in case my family would be preserved from a contagious disease, I enclose the alms promised for St. Anthony's Bread and for a Mass for the Poor Souls.

A. M.

*Kakawis, West Coast, B. C., Jan. 23, 1909.* In the month of December I was very desirous of obtaining a temporal favor for the greater glory of God and His blessed Mother, promising St. Anthony, if it were granted, to have it published in the MESSENGER. I now hasten to fulfill my promise with heartfelt thanks to dear St. Anthony.

Sr. M. P., O. S. B.

*New Albany, Ind., Jan. 25, 1909.* Thanks to St. Anthony for the happy recovery of a very sick child. Enclosed find an alms for the poor students, W. H. D.

*Georgetown, P. E. I., Jan. 26, 1909.* For the partial granting of my request I return sincere thanks to our Dear Lord, His Blessed Mother and St. Anthony and enclose this alms for the poor students. L. McC.

*Junction City, Kan., Jan. 27, 1909.* A year ago I promised St. Anthony a

donation if an estate would be successfully settled within twelve months. I now have hopes that all will come to a satisfactory conclusion, and I send enclosed alms to have my expectations satisfied.

A. M. D.

*Meadow Bluff, W. Va., Jan. 27, 1909.* Enclosed alms was promised to St. Anthony for the recovery of money which I considered lost. As I had also promised publication in the MESSENGER, I herewith redeem my promise with a grateful heart.

M. A. C.

*Brooklyn, N. Y., Jan. 28, 1909.* Please find enclosed alms for the poor students for obtaining employment and many other favors. Thanks to dear St. Anthony.

A. J.

*New York City, Jan. 29, 1909.* With many thanks to Jesus, Mary and Joseph, and also to St. Anthony, I enclose alms for St. Anthony's Bread for favors I asked some months ago and which I have now received.

M. McG.

*Erie, Pa., Jan. 31, 1909.* Enclosed alms was promised for St. Anthony's Bread in thanksgiving for having procured us good tenants.

E. C. B.

*Montreal, P. Q., Canada, Feb. 5, 1909.* A client of St. Anthony returns him thanks for relief in a severe and continued attack of coughing, after promising to have the favor published in the MESSENGER.

M. T.

*Cumberland, Md., Feb. 8, 1909.* I wish to return thanks to our Blessed Mother, St. Joseph, St. Anthony and the Poor Souls for obtaining us good tenants.

M. K.

*Charleston, S. C., Feb. 9, 1909.* Sincere thanks to the Blessed Virgin and St. Anthony for having restored to my husband his former position, after being out of work for six months. I hope and pray that he may succeed in holding the position in the future. Enclosed alms is for St. Anthony's Bread in thanksgiving.

J. W. B.

*Besides the above the following "thanksgivings for favors" have been received:*

M. C., Yankton, S. Dak.—J. A. R., St. Louis, Mo.—J. T. N., Lexington, Ky.—G. R., Brazil, Ind.—M. B., Chicago, Ill.—B. C. B., Cincinnati, O.—A. S., Cincinnati, O.—C. C. C., Price Hill, Cincinnati, O.—A. K., Owensboro, Ky.—W. D. D.,

Columbus, O.—E. T. F., New York City—J. W., Lexington, Ky.—J. T., Sidman P. O., Lovett, Pa.—H. M. G., Winthrop, Mass.—M. S., Cincinnati, O.—C. B., Reading, O.—M. M. O'F., Danville, Ill.—E. A., Cincinnati, O.—M. G. B., Winthrop, Mass.—M. T. & P. E. M., Clarion, Pa.—Mr. & Mrs. J. F. B., Brayton, Neb.—M. W., Hendricks, Minn.—A. L. G., Portland, Ore.—N. N., Brooklyn, N. Y.—S. McF., Centralia, Wash.—Sisters of St. Francis, Joliet, Ill.—S. E. R., Cumberland, Md.—M. T. H., Brazil, Ind.—J. M. J., Newport, Ky.

### **Monthly Intentions.**

*Recommended in a Special Manner to the Intercession of St. Anthony  
and to the Prayers of His Devoted Clients.*

Reform of a son.—Success of a business.—Peace and contentment of mind.—To obtain good and steady employment.—To obtain money that is due.—Successful sale of land and a farm.—Cure of stomach trouble and other serious ailments.—Restoration to health for a mother.—Cure of severe rheumatism.—The peaceful settlement of several business transactions.—Restoration of a valuable umbrella.—Return of a husband to his wife and family.—God's blessing upon a family.—Means to pay debts.—Successful sale of property.—That a freind may be reinstated in his position.—Reform and protection for a certain person.—Guidance in the choice of a vocation.—Successful examinations.—A favor for a congregation.—God's blessing and protection for several young persons.—To get a good and prosperous business.—Conversion of several persons to the Catholic faith.—Means to obtain a home.—For a good companion.—Reconciliation of several persons.—Grace of a happy death.—To obtain good tenants.—Restoration to good health.—Protection against enemies and that a house be saved.—The payment of a sum of money due.—To receive the sacraments worthily.—To obtain good tenants.—That a mother may hear from her son and know his whereabouts.—Reform of many persons, and grace to avoid evil company, become temperate and return to their religious duties.—Assistance for the poor Catholic Indian schools.—Many special, spiritual and temporal intentions.—All intentions recommended to the "Pious Union of St. Anthony."—All intentions placed at the foot of the statue of St. Anthony in our oratory.—All readers, contributors and zealous agents of "St. ANTHONY'S MESSENGER."—The First Communicants.—Conversion of Sinners.—The Poor Souls.

### **Days of Indulgences in March.**

On the 5th. St. Joseph of the Cross, I. O.

On the 6th. St. Coletta, Virgin, II. O.

On the 9th. St. Catherine of Bologna, Virgin, II. O.

On the 19th. St. Joseph, Foster Father of Jesus. **General Absolution.**

On the 25th. Annunciation of the Blessed Virgin Mary.

On the day of the monthly meeting for the members of the III. Order who have confessed, received, visited the church, and prayed for the Holy Father's intentions.

One other day which they might select, each month, on same conditions.

As often as they recite the Franciscan Crown or Rosary.

As often as they recite the "Our Father," "Hail Mary," and "Glory be to the Father," etc., five times for the safety of the Church, and once for the intentions of the Sovereign Pontiff.

**Monthly Patron: ST. COLETTA.**

### **Obituary.**

Of your charity pray for the repose of the soul of DR. JOSEPH T. CALLAHAN, who departed this life October 29, 1908, at the age of 35 years and 5 months, at Boston, Mass.—MRS. MARY PAULINA MENNEY, who died January 12, 1909, at Newport, Neb.—MARY MARGARET RARIG, who passed to her eternal reward February 9, 1909, at Cumberland, Md. She was a faithful member of the Third Order and a subscriber to ST. ANTHONY'S MESSENGER.—JOSEPH FR. WELK, who departed this life February 21, 1909, at Cincinnati, O. He was the beloved brother of our Rev. Confrère Fr. Justin, O. F. M.

May their souls and the souls of the faithful departed, through the mercy of God, rest in peace!





AT THE LAST SUPPER.